John Devore

WESTERN LUMINARY.

"TO DO GOOD. AND TO COMMUNICATE. FORGET NOT."

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TERMS OF THE

WESTERN LUMINARY.

THOMAS T. SKILLMAN,

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EXTRACTS FROM

BISHOP SOULE'S ADDRESS,

At the fifth annual meeting of Missionary Society of the Methodist Episcopal Church, within the bounds of the Philadelphia Conference, April 17, 1826.

MR. PRESIDENT,

I move that the thanks of this meeting be communicated to the Auxiliaries attached to this Society, for their continued efforts in support of the Missionary cause. In rising, sir, to offer this motion, I cannot refrain, without doing violence to the best feelings of my heart, from expressing the pleasure which the present occasion affords me. Is it possible, sir, for a disciple of Jesus Christ, believing as he does, the truth of the Christian Revelation, and acting under the influence of its truly great and sublime motives, to cast his eye over this numerous and interested assembly, in view of the object of this meeting, and feel no emotions of joy? It cannot be. I have no doubt, sir, but this scene is cause of joy among the spirits in heaven. It is in perfect accordance with those pleasing convictions, that the motion now before me is submitted.

The report which has just been read, announces the receipt of between two and three hundred dollars, from the Auxiliary Societies. This, under other circumstances might appear small; but in reference to this association, and to the economical plan by which our Missionary operations are governed, it is no inconsiderable sum. No, sir, it is an important stream to increase the fountain of those waters of life. Four active, faithful, zealous Missionaries, are now employed in an extensive field of labour, for an annual sum, less than the contributions of your Auxiliaries. And if any additional considerations were necessary in support of this motion, it is abundantly supplied on the face of your excellent Report. One circumstance I cannot persuade myself to pass unnoticed.—A large proportion of your Auxiliary funds, are the result of female and juvenile exertions. Yes, sir, *ladies*, and *juniors*, are enlisted in this cause.—They have the grateful feelings, and cordial congratulations of all who love our Lord Jesus Christ. And future generations shall rise up and call them *blessed*.

The success of the Missions among the Indiana, is sufficient to rejoice the hearts of all Christians. Truly, "those who sat in darkness have seen a great light, even the light of the glory of God, in the face of Jesus Christ." Of the state of the Wyandot and Grand River Stations, you have heard by my worthy friends who have preceded me. A missionary was appointed upwards of two years ago, to visit the

Choctaw nation, preach the gospel to them, and ascertain what prospects there might be of succeeding in a missionary establishment. Reports were very favourable. And although some circumstances transpired of an unpleasant nature, a considerable number of the Indians received the word of life. For want of men and means, we have been under the painful necessity of relinquishing this opportunity the present year; but with a determination to resume it, whenever the means are in our power, which we hope will be the ensuing year. The condition of this forlorn, and miserable people, calls loudly for our sympathy and our exertion. Sunk to the lowest degree of ignorance, poverty, and wretchedness, nothing but the "gospel of the grace of God," can restore them. In the close of the last year, in company with my worthy colleague, Bishop Roberts, I had occasion to pass through this nation. Under circumstances over which we had no control, which need not be mentioned, it became necessary for us to encamp in their country for a day and a night. During this time we were visited by several of the Indians, who were apprized that we were ministers: they spent many hours with us, and earnestly entreated us to remember their nation, and send them missionaries.

"A mission has been opened, under circumstances of a very encouraging nature, among the Indians on the waters of the Illinois river, the location of which, is at considerable distance from the habitation of civilized man, except the few of this mission; but it embraces several fragments of other tribes. The Rev. Jesse Walker is in charge of this station, and the latest accounts are of the most favourable character, and promise the most happy results.

The Asbury mission in the Creek nation, has had many and formidable difficulties to contend with; and has been supported at considerable expense. But in the course of the last year, things have assumed a more favourable aspect. Those tragical events connected with the history of M'Intosh and his associates, which seemed for a season to threaten the establishment with ruin, will there is reason to believe, under the control of a superintending Providence, be made to contribute to its prosperity and success. These circumstances have called into the nation, civil and military officers, under the direction of the Executive of the United States, who have witnessed the indefatigable labours of our missionaries, the prosperous state of the schools, and the consequent results. And we are happy to say, that these gentlemen have contributed their influence to promote the object of the mission. The chiefs, and the Indians in general, have become more friendly to missionaries, to the school, and to all the objects of the establishment.

The Cherokee nation may be considered as farther advanced in civilization, than any other nation of Indians within the Western and Southern boundaries of the United States. The preaching of the gospel is freely admitted among them, and many of them, in their various ranks, for they have an organized government, manifest a high regard for the institutions of Christianity, and it is believed that their former habits of worship are nearly abandoned.

Reference has been made, sir, in the course of the evening to the removal of the Indians within our limits, to the west of the Mississippi. As it regards this, I have only to say, *If they are removed, we must be prepared to remove with them, and if they remain, we must remain with them.* The conversion of the nations of Indians is our object, and whether on this or on the other

side of the Mississippi, I trust in God, we shall never relinquish our design or abate our zeal, till it is accomplished. We have only begun the work; but the commencement is full of promise. We hope, sir, and if there is suitable exertion on the part of those who profess to love our Lord Jesus Christ, and the souls which he has purchased with his blood, our hope shall not be in vain; we hope, I say, to see the standard of our glorious Redeemer unfurled on the stormy mountain, and waving triumphantly along the coast of the North Pacific Ocean. Yes, sir, I have followed the wide range of your report, not in the vain and chimerical flight of imagination, but in the light of that divine commission, which our Lord gave to his Disciples, "Go ye into all the world and preach the gospel to every creature;" and I have been strengthened in the expectation of seeing the *active operations* of our missionary system in all those parts of this vast continent where Christ has not been preached, by that blessed assurance, "Lo! I am with you always."—I am aware, sir, of the various representations which have been made of the condition of the natives of our forests; and I am equally apprised of the imperfections of those representations. To be well acquainted with the Indians we must visit them. Yes, sir, my visits among them have produced *views* and *convictions* and *feelings* to which I was a stranger before. And could I take this assembly and seat them at Sandusky, or in the centre of the Chorokee, Choctaw, or Creek nation, where they could witness the mighty contrast between the Indian in his state of native ignorance and wretchedness, and the Indian under the experimental and practical influence of the gospel, I am sure that the scene would awaken new sympathies, and inspire more ardent zeal for their salvation.—*Philadelphia Religious Messenger.*

SPEECH OF THE REV. JAMES BLYTHE, D. D.

OF LEXINGTON, KY.

Before the American Tract Society, May 10th, 1826.

In seconding the resolution offered by Mr. Edwards, that the object of the Society demanded unwavering confidence in God, &c. Dr. Blythe observed:—

MR. PRESIDENT—I rise to second the motion that has just been submitted. Nothing would induce me to detain this very numerous and respectable assembly, whose patient and undivided attention for so many hours has evinced the deep interest they take in the object of this Society, but a desire of doing two things. I feel that I am growing old. My age, and the intervention of 700 miles between the place of my residence, and the worthy gentlemen who conduct this Tract Society, admonish me that I shall never have the happiness of standing among you again. I am admonished that the next time I shall greet the venerable gentlemen who are engaged in this good work, shall be in that world where there shall be no more need of any of these benevolent Societies, to the celebration of whose anniversaries this sacred week is consecracrated. Then I hope we shall hail each other, not as labouring, tempted, weeping, pilgrims, but as glorified saints. Before I die, I wish to leave this my public testimony, in favour of Tract Societies.

I have also a desire to say a word on the motion submitted to you by Mr. Edwards, because the motion recognizes a principle vital the future success of this Society in saving men's souls; *Confidence in God.* Yes, Sir, a holy confidence in God. This is every thing. "Paul may plant and Appollos may water, God giveth the increase."

Confidence in God, implies prayer to God. Never give a tract to any person without accompanying it, with at least a silent prayer to him with whom is the residue of the Spirit, that he would bless your gift. In this way cast your bread upon the waters; after many days you shall find it again.—Who can tell whether the giving away of tracts brings the richer blessings to the soul of the giver or the recipient? Have you never travelled with your wife, your son, or your daughter, having on board your carriage a little cargo of these heralds of salvation? Have you never seen the lip of piety moving, and the movement has told you, the silent prayer was, "*God bless that Tract*," as one of those blessed messengers has been presented to a way-worn traveller, or a playful child at the way side? Have you never seen the tear roll down the cheek of piety as the carriage has driven off, leaving all in the hand of God? Sir, I would not give the extasy such a moment for all the fine equipages upon earth. I would rather be such a husband, or such a father, than be an Emperor.

Yes, Sir, we have reason to confide in God, and we have reason to confide in none else. It is recorded in the life of the late inestimable Mrs. Ramsey, that she was in the constant habit of receiving from her Pastor the name of each person who from time to time was added to the church of which she was a member. And why? that she might name them by name to God, day by day, in her closet. Do you do so too. God bless the *Dairyman's Daughter*, which I gave yesterday to such a person. Bless the *Swearer's Prayer* to my poor profane neighbour. Let us never forget to water the plants of our own planting, with the tears of prayer.

Sir, I cannot prevail upon myself to sit down before I have congratulated the Christian world, that this Union Tract Society, presents a practical demonstration, that the Christian church is *one* and undivided. Infidelity has hitherto reproached us, and comforted itself in sin, by saying *we* are a distracted, divided, heterogenous mass. This Society announces to all, that while we amicably differ about minor matters, CHRIST is our motto, the blood of *atonement* the cement of our order, the *Cross* our rallying point. Yes, Sir, the man who clings to Christ as the great atoning sacrifice, and presents to his fellow-men the inestimable value of the gospel in a holy life, is a Christian. Your Society says that all such men are to be acknowledged on earth as brethren, for they are owned in heaven as members of Christ's body. Well may infidelity curse the day that Tract Societies, Missionary and Bible Societies, were born. They are destined to forge her chains and silence her tongue; and to present the church of God terrible as an army with banners I see before me the venerable President of the Sunday School Union. Oh the anniversary of yesterday! the 4 or 5000 children, with the company of gray hairs in their midst; the whole group was too interesting ever to be forgotten. It presented to me the image of the genius of piety and wisdom, applying the waters of heaven, even to the very roots of the tender plants. And here comes to day this rich cargo of tracts, means alike applicable to the young and the old, the parents and their children, the rich and the poor. O Lord, perfect thy work till the whole world is full of thy glory.

New-York Observer.

ADDRESS

Of the REV. DR. STAUGHTON, *of Columbian College, Washington City, at the Anniversary of the American Tract Society.*

In seconding the resolution, the Rev. Dr. remarked, with great felicity, upon the success and prospects of the In-

stitution. Much had been done by the union of Christian efforts in Missionary, Bible and Sunday School Societies; but here Christians came still nearer together; asperities had been worn off. It was a wonderful monument of the spirit of the day; but nothing, in this era of wonders should excite surprise. He must be permitted to call up the scene of yesterday.—What were a Roman Circus or Grecian Amphitheatre, presenting the barbarous conflicts of bulls and beasts, or the sports of gladiators, to such a scene—a band of 5000 children, each with his tract, and with one voice hymning, like the children of Jerusalem, Hosannas to the Son of David. It had been often said, that the character of a nation may be known from its proverbs—the time was coming when National character shall be known by the edifices of a nation—when Hospitals, Alms Houses, Bible and Tract Societies' Houses, shall every where be multiplying —He glanced with much force and effect at the moral energy of these institutions—the imposing grandeur of these anniversaries, unequalled in the early history of our world. He alluded to the flying roll, which in the writings of Zechariah, the prophet is represented as seeing, expressing on one side the character and fate of the thief, on the other the destiny of the swearer. He observed, that were he to attempt a picture of the American Tract Society, he would describe her as seated on an eminence, dismissing from her hand, with features of benevolence, a roll to the infidel, a roll to the impenitent, a roll to the ignorant, a roll to the afflicted, a roll to the dying; and these, according to the vision of the prophet, passing into every house. He would represent the air as filled with rolls, all designed to produce on society the best moral effects —effects destined to influence future ages.

Amidst the revelation made to him, John saw an angel descend from Heaven clothed with a cloud, a rainbow encircled his head, and his feet were as pillars of fire. He had in his hand a little book, perhaps a tract; when the revelator had eaten it, he was told that he must prophecy before nations, and people, and tongues, and kings. Who can tell what high and future stations, the youth that are now perusing those tracts, may be destined to fill. They may become the future prophets and ministers of God to men. He remarked, that no anecdote occurred to his mind relative to the immediate operations of tracts. But, for the encouragement of the Society, he would refer to a passage in Ancient History.

The ancient Syracusans were accustomed to strew parsley on the bodies of their dead. When they wished to convey the idea that hopes of the recovery of an individual from sickness was altogether forlorn, they used to say "he wants nothing but parsley." As Timoleon was leading his forces against this people, he met, descending a hill, several vehicles loaded with these herbs. His soldiers were alarmed, they were confident they should be overcome, and that they wanted nothing but parsley. As this vegetable was used for crowning victors in the Grecian Games, Timoleon, (the Grecian) the fairest resemblance Antiquity has supplied of our illustrious Washington, instantly seized a bunch, wove it suddenly into a wreath, and throwing it round his head, exclaimed, True! We want nothing but parsley! Nothing but our crowns! His soldiers followed his example, and in chaplets of parsley rushed on the enemy, and effected their overthrow.

Sir, said he, it is said this society cannot continue; its revolutions must be impeded, because there is not one spirit in all its wheels. Such are the cold calculations of the formal and the bigoted. They contend nothing is wanting but funereal parsley. Sir, said he, I entertain a different idea. Your march has already been successful; dif-

ficulties are before you, but you will surmount them: you will be more than conquerors. Permit me, then, sir, to intertwine, and present you on this anniversary, a chaplet of conquering parsley. *N. Y. Rel. Chron.*

ADDRESS

Of the Rev. Wm. P. Currie, *of Pittsford, in this State, at the Sunday School celebration at Castle Garden, on the 19th inst.*

What means this large assembly? Why have we met together? No doubt there are among us many who have come up hither with unhallowed motives and unholy hearts. But are there not a few—oh, are there not many, even among these children, who have met to mingle their sympathies, and pour forth their praises before the throne of that God, who, out of the mouth of babes and sucklings, has ordained strength?—to praise that Saviour, who has said "suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven?" When I look around and behold the scene which presents itself, my mind instinctively recurs to the period, when Jerusalem was in her glory—my imagination places me at one of her gates—I behold her thousand children rushing forth to meet the coming Saviour—I behold their eyes kindle and their faces glow with the intensity of their adoration; and the long loud cry bursts at once from every heart—"Hosannah! Hosannah to the Son of David—Hosannah in the highest!" But that cry has long since ceased—it was stifled by the curses of the fathers of those children, uttered against this same Saviour. These fathers murdered the Prince of Life—the Lord of Glory. Yet after a lapse of near two thousand years, do I again hear the echo of the same Hosannah, in the songs which arise from the lips of these Gentile children. May this song never again cease!—May it wax louder and louder, until, throughout the earth, the gray-headed sinner, and the middle aged shall join all the children in the universal cry—"Hosannah to the Son of David, for he is now the Saviour of the world—Hosannah in the highest." *Ib.*

THE HAPPY MAN.

The happy man was born in the city of Regeneration, in the parish of Repentance unto Life, and educated at the school of Obedience; and *now* lives in the town of Perservance. He works at the trade of diligence, and does many jobs of self-denial. Notwithstanding he has a large estate in the county of Christian Contentment, he wears the plain garment of humility; but has a better suit to put on, when he goes to court clad in the robe of Christ's righteousness.

He often walks in the valley of self-abasement, and sometimes climbs the mount of spiritual-mindedness. He breakfasts every morning on spiritual prayer, and sups every evening on the same: also has meat to eat which the world knows not of: his drink is the *sincere* milk of the word of God. He has gospel submission in his conduct; due order in his affections; sound peace in his conscience; sanctifying love in his soul; real divinity in his breast; true humility in his heart; the Redeemer's yoke on his neck; the world under his feet, and a crown of glory over his head.

In order to obtain this, he prays fervently; believes firmly; waits patiently; works abundantly; lives holy; dies daily; watches his heart; guards his senses; redeems his time; loves Christ, and longs for glory.

Thus happy he lives, and happy he dies,
And rises in triumph above the bright skies.

"*The way of the transgressor is hard.*"—A writer in the last number of the Genius of Universal Emancipation

mentions a fact remarkably illustrative of the truth of this assertion. A young man, possessed of considerable property, embarked his all in an adventure to the coast of Africa; he obtained a *cargo of slaves*, and on his return to a market was captured, by which he lost *his all.* He became deranged, and is now in the Baltimore Hospital. I have stated the facts, says the writer, and I wish you to use them in such a way as to make an impression on the minds of your readers, as will have the effect to deter others from the like conduct, as well as to spur up the friends of emancipation.—*Rel. Chronicle.*

BEAUTIFUL ILLUSTRATIONS.

Extract from an address of James Montgomery, the Poet.

"In the Bible Society, all names and distinctions of sects are blended, till they are lost, like the prismatic colours, in a ray of pure and perfect light. In the Missionary work, though divided, they are not discordant; but, like the same colours displayed and harmonized in the rain-bow, they form an arch of glory, ascending on one hand from earth to heaven, and on the other descending from heaven to earth; a bow of promise, a covenant of peace, a sign that the storm is passing away, and the Sun of righteousness, with healing in his wings, breaking forth over all nations."

Reasons for Renouncing Deism.

The following reasons were assigned by a reclaimed Infidel for renouncing Deism and embracing Christianity.

1. That I never saw, hear or read of any man, woman or child that was reformed, either in whole or in part, by embracing the principles of Deism.

2. That I have known hundreds, and heard of thousands who have been reformed by embracing Christianity.

3. That I have known industrious and sober men, who by imbibing the principles of Deism, almost instantly became desperately wicked, and in many instances dangerous members of civil society.

4. That I have known some Deists, and many scoffers at religion, speedily and effectually turned from the most abandoned practices, *by the preaching of the Gospel;* to a life of righteousness, which showed itself by sobriety, industry, charity, brotherly kindness and universal philanthropy.

5. That I do not recollect ever hearing but one Deist profess really to believe in a future state of rewards and punishments.

6. That I never met with a man, who professed to be a real Christian, but what built his principal hopes upon the reality of a future state.

7. That I cannot, in all the Deistical writings, find any law to prevent wickedness, or encourage virtue, with rewards and punishments annexed thereto.

8. That in Scripture all the crimes that man can possibly commit are, under the severest penalities, forbid, and every possible virtue inculcated and encouraged, by promises of *eternal and exceeding great rewards.*

9. I have known some Deists, and read of many, who, at the apparent point of death, were seized with the most horrible despair, uttering the most bitter reflections against themselves for their total neglect of those duties commanded in the gospel.—But who ever heard or read of a Christian at the hour of death, despairing of the mercy of God, because he had all his life time rejected Deism, and shunned the company of its professors? Or even when long, fierce diseases had shaken the nervous system, and raging fevers inflamed the blood, have they ever been so far deranged as to wish they never had been born, for not rejecting the Bible as a wicked and mischievous imposition on the human race?

WESTERN LUMINARY.

Two Dollars per annum, in advance.

LEXINGTON:
WEDNESDAY, JUNE 14, 1826.

THE WESTERN LUMINARY.

In order to complete the second volume of the Western Luminary with the present month, we intend to issue two numbers next week, one on Tuesday and the other on Friday. The third volume will commence on the 1st Wednesday of July, in an improved form. See notice on the last page of this day's paper.

WESTERN THEOLOGICAL SEMINARY.

The General Assembly of the Presbyterian Church have resolved, that the Western Theological Seminary, shall be located either at Allegheny Town, Pa.; Walnut Hills, Ohio; or Charlestown, Indiana; as the next General Assembly may determine.

FOURTH OF JULY.

It is hoped, that the Christian people of the Western Country, will celebrate the anniversary of our political independence in a *Christian* manner: And that the request of the Board of Managers of the American Colonization Society, to take up collections in aid of their funds, will be attended to. Our Presbyterian and Baptist brethren will recollect, that the General Assembly of the Presbyterian Church, and the Baptist General Convention, lately assembled in New-York, have recommended, that all their churches attend to this concern: And although we are not certain that the higher Judicatories of the Methodist and Episcopal Churches have passed like recommendations; yet we do know, that on the last 4th of July, our Eastern brethren of both those churches, did attend to this important matter. From the charities of that occasion, a large proportion of the funds of the Colonization Society were derived the last year. For the success and prospects of this Society we refer our readers to an article in our last, and another in a subsequent column of this day's paper. In many churches it may be found most expedient that the collections be taken up on the Sabbath preceding, or the one succeeding the national anniversary.

For the Western Luminary.

AN APOLOGUE,—WITH REMARKS.

"Example draws where precept fails,
And Sermons are less read than tales."

The above lines, however degradingly they may seem to speak of Sermons, were certainly not so intended. Herbert, their author, was a parish priest, and one of the most exemplary. His observation dictated the remark, and his candour forbade him to suppress it. Indeed, nature herself seems to point out fable and apologue as the most certain mode of instruction. The untutored Indian expresses his sentiments in a series of figures drawn from natural objects. The fables of Esop handed down by tradition have lost whatever advantages they may originally have derived from the dress given them by their author. A contrast to these are the reasonings of Plato, whose magnificent language yet remains to enforce and illustrate his arguments. Yet while the sage's eloquence flows in its original grandeur like a mighty river, it flows almost unobserved, amidst a wilderness, thro' which few have courage to penetrate: while the humble spring of the fabulist is an obvious and common property for all mankind; and if a few thousands have partaken of the bene-

fits of Plato, millions are daily enjoying those bestowed by Esop.—The people at large are not accustomed to a train of reasoning, but eagerly seize on example.—Eloquence would have been thrown away upon the furious Plebians, whom Menenius Agrippa calmed with the well known fable of the Belly and the Limbs.—Ten times the number of words used argumentatively, would not have enforced so strongly the baseness of the people addressed, and their certain ruin from the ruffian whom they had set over them, as the brief fable of Jotham. What sermon, to borrow Herbert's sentiment, could so forcibly have impressed the mind of David, as the tale of the Ewe Lamb recited by Nathan.—I am inclined to believe that talents at least equal to the orator's are required for the production of extempore fable.—Seldom did Ben. Franklin speak without exemplifying his sentiments by a tale, and very seldom did it occur that his tale was not decisive upon the point in question.—I refer my reader to the parables in the Gospels as illustrating what I have advanced still more strongly than any of the preceding examples. Argument and fine language may fatigue and cloy, but the unaffected simplicity of the parable presents fresh beauties at every reading.—May not this also be accounted for by a well known principle of human nature?—We better love to direct ourselves than to be directed, even by the wisest. The Philosopher professedly enforces his opinion by reason. The Fabulist's opinion is out of sight during the narrative. But it compels the hearer's attention, it rouses his faculties, it sets him to reasoning; and the moral appears to be the work of his own mind.

The above remarks were suggested by the perusal of an old apologue, contemporary with the year 1290, ascribed to a Robertus Gallus, a dominican friar, who seems to have conveyed his opinions under the form of visions.—His words are—'I beheld in spirit, and behold a man apparelled like a certain high bishop, all clothed in white silk, who went about having fine bread and excellent wine, that hanged about him on both sides; and the same man having in his hand a long and an hard flint stone, was gnawing hungrily upon the same, as one being hungry is wont to bite upon a loaf of bread; out of which came two heads of two serpents; the Spirit of the Lord instructing me and saying; this stone purporteth the frivolous, intricate, and curious questions, wherein the hungry do travail and labour, leaving the substantial food of their souls. And I asked what these two heads did mean? And he said, the name of the one is Vain-glory; the name of the other is the marring and dissipating of religion.'

The moral of the above can hardly be better conveyed than by an old proverb. 'The itch of disputation is the ruin of the Church.' Yet I could wish that while the monkish fabulist was enforcing this obvious truth, he had touched upon some of the particular points in dispute in his day. But this perhaps was more than he dared. Every one acknowledges the evils of controversy, but few are friendly to pointing out the particular instances, every opinion having its partisans, who, while they recognize the folly of dispute in general, are eager to engage in behalf of their particular tenets. I have, however, attempted, in the following apologue, what I could have wished the monk had performed.

A worthy father was as happy in two of his sons as he was the reverse in a third. This was a most depraved boy, and as he grew up became still worse, till his father, to prevent his odious example from injuring his younger brothers, was compelled to expel him. In this situation, freed from the little restraint imposed by his father's presence, he naturally improved in evil till he became thoroughly abandon-

ed, it needs hardly be added, destitute and miserable. The former companions of his riot shunned him, and he was reduced to support a scanty existence by hard labour. And now, for the first time, reflections on the order, the comfort, and abundance enjoyed in his father's house, even by the poorest menial, rose to his mind, and fervently did he wish that he had never stirred from thence.—One day he was surprised by a visit from a man whom he had known as a person greatly confided in by his parent. His visiter commiserated his situation, and advised him to return home. You know well, replied the youth, that my father expelled me, but too justly, for my misconduct. You know, and the whole world knows, that since then I have been so far from a reform, that my conduct has been more criminal than ever. With what countenance, then, can I return? True, replied his friend, your father and the world knows that you have become worse since you left him. But here is the difference between your father and the world. The world will require a probation of years before it will confide in your reformation. But your father's affection exacts no conditions. He merely wishes your return, and has even commanded me to inform you of his wishes. To shorten our story, the new prodigal son sets off, with a misgiving heart, for his father's home.—The scene so affectingly described in the parable is repeated. The parent puts an end to his son's penitence and petitions by hurrying him into the house, and introducing him to his brothers. But here the resemblance to the parable fails, for his brothers receive him with becoming affection, and promise to comply with their father's request, never to call up to the mind of their penitent brother the remembrance of his former misdoings. Soon after this happy reconciliation, business compelled the father's absence for a distant journey.—He left his sons with a charge to remember him, and to love each other; a charge which they willingly undertook. After some weeks he was on his way homeward, anticipating at every step the satisfaction he should enjoy in their mutual affection.—Approaching his house, he was astounded by sounds of violence and rage, such as he had never witnessed there; but his surprise was turned to horror, when he recognized the voices of his sons. Hastily he rushed in, and found the youths, their faces inflamed with rage, their fists clenched, and every appearance denoting that he had arrived barely in time to prevent worse consequences. His sudden presence compelled peace. Checking those feelings which were rising in his breast, he asked, as mildly as possible, the meaning of so disgraceful a scene. Sir, replies the Prodigal, I am beholden to you for all I am, and all I ever shall be. When I was at my worst, without any movement of my own, your free and unconditional grace found me, and brought me back to your bosom. For saying this, my brothers abuse me. Let them say why. I did say, replies the second, and I do assert, and I fear not to make my father judge in this cause, that your reliance on your father's word brought you hither; had you not relied upon it, you would never have taken a step homeward—hence I assert that your faith hath saved you.—I say, exclaimed the third, that his good deeds are the efficient cause; as a proof of this, let him repeat his former misconduct, and see if his father's doors are not again closed upon him. The father's countenance here assumed a degree of sternness not common with him, and appeared equally bent upon all three. I am not able to state the distinctions he made to reconcile each argument, and am rather inclined to believe that he suffered the dispute to rest undecided—charging his sons to avoid such in future, and to let no other strife exist among them than that

which consisted in shewing which of them could best obey his command—"To love one another." C.

THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

Extract of a Letter to the Editor of the Richmond Family Visitor.

The General Assembly of the Presbyterian Church is now holding its session in Philadelphia. The Rev. Dr. M'Auley of New-York is Moderator this year. The Assembly embodies an unusual portion of talent and experience; and the session is expected to be one of deep interest. Yesterday the Reports from Presbyteries on the state of religion were read. In some parts of the state of New-York there have been during the year, extraordinary revivals of religion. And the work of redeeming mercy is still going on. In N. Jersey, also, some congregations have been visited with times of refreshing from the presence of the Lord. A very interesting work has been going on in Charleston, S. C.—And in Alabama, some parts of the moral wilderness are blooming with flowers of paradise. But in general the aspect of the Church is very cheerless and unpromising. There is great coldness and even deadness among professing christians, and conversions are lamentable few.

The case seems to be different in the orthodox Churches of New-England, in correspondence with the General Assembly. Vital religion is there manifestly increasing;* numerous revivals have been reported; and the Colleges are visited with the influences of the Holy Spirit. The blessing last mentioned, appears to be connected with the prayer meetings held for the literary institutions of the country, annually in the month of February. This meeting, it is said, is regarded with increasing interest, and no doubt is entertained of its happy effects. The assembly also received very interesting communications from the representatives of the Reformed Dutch Church, and also of the German Reformed.—These different Branches of the body of Christ are awakening to new zeal, and making new exertions in the cause of the Redeemer. The Theological Seminary of the Dutch Church at New-Brunswick is in a prosperous state. The Seminary of the German Reformed has been opened at Carlisle under very happy auspices. On the whole, no doubt is entertained, but that religion is gaining ground in our country.

The General Assembly has adopted a plan of friendly correspondence with the Associate Church, and proceeded on its part to carry the plan into effect by appointing representatives to sit in the General Synod of that Church.

Thus we see almost the whole body of Presbyterian and Congregational churches, holding a fraternal correspondence, and co-operating to promote the kingdom of their common Lord; while they agree to differ in the little peculiarities which still distinguish them.

Perhaps it ought to be added, that the Dutch Reformed Church, consists of a body of Presbyterians, whose ancestors came from Holland and the other United Provinces. The German Reformed are Presbyterians, who originally came from Germany. And the Associate Church is of Scotch origin. They are Covenanters, the descendants of the noble men, who braved the tyranny of the Second Charles and his minions.

* There are now six decidedly orthodox Congregational Churches in Boston; fifteen years ago there was not one.

COLONIZATION SOCIETY.

The Managers of the American Colonization Society are now, through the good Providence of God, justified in addressing

the public, not with the diffidence of mere experimentalists, but with the confidence of successful labourers, in a cause unspeakably interesting to our own country, and fraught with imperishable blessings for another. They announce with satisfaction, equalled only by their gratitude, that the colony at Liberia exhibits an importance and promise exceeding the predictions of its most enthusiastic friends. That it opens before every freeman of colour a field for honorable enterprise, for political privileges, and for social enjoyment; that it offers to the American statesmen the only method perhaps of securing permanent prosperity to our country; and to the christian, of imparting to the population of Africa his perfect, and sublime religion. Impelled by a deep sense of duty, and animated by the encouragement of Heaven, the Board beg leave to invite their countrymen universally to the energetic prosecution of this magnanimous work. It merits, they believe, the approbation of all, and demands the patronage of the nation. Such is now the extent of the operations of this society, and such the magnitude of its interests, that the same annual amount of funds heretofore received, will in future prove inadequate to the management of the one, or the security of the other. But as the practicableness of its plans has been demonstrated, as their utility appears certain, as their necessity is daily becoming more imperious, the Board trust that hesitation will yield to confidence, and languid approvers come forth to aid the cause with resolute purposes and generous hearts.—Nor can the Managers doubt that when age shall contribute its counsel, and youth its vigour; when female benevolence shall be excited, and the impressive devotions and eloquence of the ministry be enlisted for its success, an illustrious triumph will attend this cause—a triumph honourable to our citizens, felicitous to Africa, and glorious to God. To accomplish such a union of sentiment and action, the Board appeal to the Churches in the United States, and most respectfully, yet earnestly, invite their co operation. May they be allowed to suggest to the ministers and rulers of these Churches, that no possible measure occurs to them, as more desirable, than a religious celebration of the anniversary of our independence, when the views and hopes of this institution might most appropriately be displayed before the American people, and their donations be solicited to give them fulfilment. Should celebrations of a different character prevent, in many places, such a religious service, it might be performed perhaps, with no less advantage, on the Sabbath immediately preceding or succeeding that day. From the charities of this occsaion, was a large proportion of the funds of the society derived last year, though the whole amount was inconsiderable, compared with that which cannot fail to be realized by the unanimous adoption of the measure. *The Board appeal with confidence to the Rev. Clergy.* The several ecclesiastical bodies, will, they hope, *make this plan their own, and send it forth to the Churches under the seal of their unqualified approbation.*

By order of the Board,
R. R. GURLEY, Res Agent.

☞ Editors friendly to the object of the American Colonization Society, are very respectfully invited to insert the above in their papers.

IMPORTATION OF SLAVES PROHIBITED IN LOUISIANA.

At the late session of the Legislature of Louisiana, an act was passed prohibiting the further introduction of slaves into that state for sale. The first section of the act declares that no person shall, after the first day of June, 1826, bring into the State any slave, with the intent to sell or hire the same, under the penalty of being punished by imprisonment not exceeding two years, and fined not exceeding one thousand dollars, and moreover shall forfeit the said slave or slaves.

This law will do more to hasten the abolition of slavery in the United States than any measure which has yet been adopted. It is well known that in many parts of Virginia and Maryland slave labor has for a long time been unprofitable; and the value of this species of property has been maintained merely by the price which it has commanded in the States farther south. The Virginians have raised slaves for a market, as northern farmers have raised cattle, and thousands of these poor creatures have been shipped or driven every year from the place of their nativity to be sold in New-Orleans, and other southern cities.

The law above referred to puts an end to this traffic so far as Louisiana is concerned; and if Alabama, Georgia and South Carolina, should imitate her example, the planters in the northern slave holding States would be driven to the necessity either of abandoning the country to the blacks, or of adopting efficient measures for removing them to Africa. As it is, being excluded from New-Orleans, their principal market, the Virginians have stronger motives than they ever had before for aiding the Colonization Society, and we confidently expect that the law of Louisana will give a new spring to this Institution.—*N. Y. Obs.*

SUNDAY VISIT TO THE TOMB OF WASHINGTON.

On Sunday last, a party, consisting of about thirty members of Congress, of both Houses, hired the steam-boat, Surprise, and took an excursion down the Potomac, with the design of visiting Mount Vernon. Intimation was given by the Captain, that Judge Washington, the proprietor of the place, had forbidden all persons from visiting it on the Sabbath. A Committee was accordingly appointed to wait on the Judge, and ask permission to land, that the company might "pay their respects to the seat of the Father of their Independence."

We are told that the Judge peremptorily refused to comply with their request. Considerable excitement has been produced by this refusal, occasioned, it is said, by the *manner* in which it was given. That is a matter belonging solely to the parties concerned; but we sincerely rejoice that Judge Washington has given such full and unequivocal demonstration of his regard for the Christian Sabbath. Could the Spirit of that man, whom we all delight to honour, and to whose tomb we feel it a pleasure, at proper seasons, to repair, have looked down last Sabbath upon the calm bosom of the Potomac, would he have felt honoured by the spectacle which was there exhibited? Judge Washington will receive the heartiest thanks of the moral and religious part of the community, and we hope that he may never again be under the necessity of reminding Members that the Sabbath is a day to be kept holy unto the Lord.

Columbian Star, May 20.

TRANSPORTATION OF THE MAIL ON THE SABBATH.

During the past winter a number of petitions, signed by a numerous and respectable class of citizens of the Western Country, and particularly the western part of Pennsylvania, were sent to the Post Master General, praying the adoption of such measures as would prevent the transportation of the mail and the opening of Post Offices on the Sabbath.

Mr. M'Lean thought the intervention and concurrence of Congress necessary to remedy the evil, and therefore placed the memorials in the hands of the chairman of the Committee on Post Offices and Post Roads. This committee has decided that it would be *inexpedient* to grant the prayer of the petitioners! or, in other words, that it would be *inexpedient* to remember the Sabbath day to keep it holy. It would be well for the committee to consider whether the great day of decision will *affirm* their judgment.—*Philadelphian.*

THE EMPEROR ALEXANDER.

The Empire of Russia contains fifty-two millions of souls. Much wisdom is requisite in a Prince to "go in and out before so great a people." The magistracy of this nation has been heretofore executed by a man of extraordinary powers. And though singular inconsistency has marked his character in view of some enlightened

nations: in the estimatimation of his own people, his conduct has stood unimpeached. He was supposed by many of the best men in the world, in the depth of his troubles after the French had entered his capital, to have made indeed the *Lord of Hosts* his refuge. It is evident he was awed at that time by the Master Spirit of Europe, and the irresistible progress of his legions. He saw his multiplied forces prostrated in every conflict, and desolation spreading its fearful visage over the face of his empire. He saw no ally near. "All knees were weak as water." All hearts sunk under ineffectual resistance. He felt his impotency! his only refuge was the God of battles! He fell before him and implored his intervention with all the agony of a sincere supplicant! But his cry was for temporal deliverance. It was heard! The wisdom and valour of the mighty were overthrown. The counsel of his Ahithophels were turned into foolishness! The conquering hero fled from his triumphs, and left his myrmidons stiffened by the frost of the Almighty! The gratitude of Alexander was kindled by this speedy and signal deliverance. He remember the Lord, and proclaimed his goodness! He received into his empire those who declared his Name, and circulated his Word. The eye of the Christian world was upon him; he became the object of their admiration, and his name was recorded in all their publications as a humble believer in Jesus Christ. Bible Societies were organized, and Bibles circulated without restraint, through the realm. But "though he sang the praises of the Lord, he soon forgot his works." He began now fully to see that light and knowledge were inseparably connected with the diffusion of correct religious principles; that subjects had rights as well as the king; that the emperor on his throne was responsible for his conduct to his people; and that his abuse of his authority would not be forgotten at a future day; and that he and his subjects held no priority of claim to Divine favour by reason of their station in the world. The effulgence of these truths were too strong for his proud and selfish mind. The missionaries came under his frown, and he made their stay in his empire uncomfortable. Prince Galitzin, their friend, was deposed. Next the sacred volume itself excited his jealousy, and it must be subjected to the correction and revision of the prelates of the Greek church; and without their *imprimatur*, a veto was put upon its further circulation. And just as an effort is about to be made to crush the Russian Bible Society, the mighty Czar himself is touched by the finger of death, and and summoned to the land of silence. Where is all his might now against the gospel? Where is the master spirit that gave strength to the Holy Alliance? The nations of Europe were agitated at his death. Terror seized the princes who were associated in the support of the right of kings, against the right of their fellow beings; and fear still sits on their brows. Christians look on with composure! The kingdom to which you belong, can never be shaken! "The counsels of your King shall stand, and he will do all his pleasure." If an Alexander is needed at one time to advance this kingdom, Jesus, your King, will use him, (though he may know it not) and when he has no more need of him, he changes his countenance and sends him away.—*N. Y. Bap. Reg.*

ANECDOTE OF DR. BOGUE.

In a sketch of the life and character of this venerable and good man, we have seen it mentioned, among other things, as an evidence of the kindness of his manner and the sweetness of his temper, that his little grand-children were remarkably attached to his

society. They delighted to walk with their hands in his on their way to church, and vied with each other to serve him. He took great delight in their progress at school, and his advice to them was solemn and affectionate. One of the boys, who was only six years of age, who had slept for some nights with him, said, with sobs and tears, after his death, "I will never forget my grandfather; he taught me to pray, and encouraged me to love God; I wish to be a good man like him." Had this man been cold and austere in his manners and counsels, these little children would have thought of him with fear or disgust; but his instructions dropped as the rain, and distilled as the dew; as the small rain on the tender herb, and as the shower on the grass. During his illness they were, as he wished, placed by his bed side every night before they went to sleep, and he took each by the hand, and spoke to them the words of kindness and of piety.

From the Columbian Star.

BAPTIST GEN'L. CONVENTION.

MR. STOW.—You would oblige a number of the friends of missions by publishing the following preamble and resolution, as adopted by the Baptist General Convention, at its late session in New-York. It is hoped that objections against the business of the Convention being in the least degree calculated to interfere with the rights of churches, will never again be made.

A MEMBER OF THE CONVENTION.

[*Extract from the Minutes of the Convention.*]

The Convention having learned that fears have existed to some extent in the western States, and elsewhere, that at some future day this body might attempt to interfere with the independence of church government and discipline; therefore, *Resolved*, That in accordance with its former views, and with well known and long established Baptist principles, this Convention cannot exercise the least authority over the government of the churches.

New-York, May 6, 1826.

EMIGRATION TO THE UNITED STATES.

From a communication recently laid before the House of Representatives, it appears that the whole number of emigrants, from foreign countries, males and females, who arrived in the United States

In the 4th quarter of 1824 was		2,120
In the first quarter of 1825,		1,024
In the 2d quarter,	"	4,339
In the 3d quarter,	"	4,878
Total Emigrants to the United States in one year,		12,361

The *natural increase* of the population of the United States is 360,000 every year. We are, therefore, indebted to foreign nations for only *one thirtieth* part of our whole increase.

N. Y. Obs.

STEAM CARRIAGE.

Mr. Stevens has at length put his steam carriage in motion. It travelled round the circle at the Hoboken Hotel on Thursday of last week at the rate of about six miles an hour. The curve of this circle is very great, much more so than can be possibly required in pursuing the route of a road. This great deviation from a straight line gives rise to an enormous friction, the greater part of which, however, Mr. S. has contrived to obviate. His engine and carriage weigh less than a ton, whereas those now in use in England weigh from eight to ten tons. His original intention was to give the carriage a motion of sixteen to twenty miles an hour: but he has deemed it more prudent to move, in the first instance with a moderate velocity, and has accordingly altered the gearing, which renders it impracticable to move fast.—*N. Y. Mer. Ad.*

POETRY.

From the Recorder & Telegraph.

"Come unto me all ye that labour and are heavy laden, and I will give you rest."

Weary, heavy laden soul
By guilt and sorrow press'd,
Jesus can make the wounded whole,
And give the sufferer rest

How gracious was that voice which cried,
Come mourning sinner, come!
Beneath my sheltering wing abide,
I'll bear you to my home.

For you the pains of life I bore,
Was poor, though Lord of all;
For you the crown of thorns I wore,
And drank the cup of gall.

For you I hung upon the tree,
For you my blood was given!
Come weary sinner, fly to me,
I promise *rest* and *Heaven!* ELLEN.

TO THE PATRONS AND FRIENDS OF THE WESTERN LUMINARY

In answer to the question very frequently asked—*Will the Western Luminary be discontinued after the expiration of the second year?*—The Editor now gives notice, that it is his intention, should Providence spare his life, to continue the publication another year. He has come to this determination in consequence of the additional number of subscribers recently received, and the assurance of friends that many more will be obtained whenever it is known that the publication will certainly go on. The paper will be enlarged, so as to contain nearly one-third more matter than it does at present, in an equally if not more convenient form for preservation and binding. While this alteration will be attended with a very considerable increase of labour and expense on the part of the editor, no advance will be made in the terms of subscription. The next volume will commence with the first Wednesday in July, and it is desirable that the names of new subscribers be sent in previous to that time.

CONDITIONS.

The Western Luminary will be published in weekly numbers of eight large quarto pages each, (making 416 pages in a year,) of good paper and type, at two dollars per annum, in specie, if paid within the first six months—two dollars and fifty cents, if paid with the last six months—or three dollars if not paid within the year. Persons procuring subscribers, and becoming responsible for them, will be allowed ten per cent. on all monies collected, together with one copy gratis to those who procure ten subscribers.

THOMAS T. SKILLMAN.

June 7, 1826.

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BOOKS,

Printed and published by Thos. T. Skillman, and for sale at the Western Luminary office.

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Do. Last Appeal,		1 50
Do. Body of Christ,		0 62
Chalmers' Sermons,		0 75
Whitefield's Sermons,		1 00
Meikle's Traveller.		1 00
Memoirs of Revd. David Rice,		1 00
Miller's Letters on Unitarianism,		0 75
Whitefield's Memoirs,		0 75
Mason on Self knowledge,		0 75
Watts' Lyric Poems,		0 62
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Almost Christian,		0 62
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